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reading and a storehouse of information on manners and customs. After the stirring campaign under Seuthes, when difficulty arises concerning pay withheld by that commander, it is settled by negotiations brought to a close with Xenophon's brilliant speech, in which he triumphantly presses home the justice of the Greek demands and the unfairness of Seuthes's ingratitude. This masterly address will repay careful analysis and is a fitting conclusion to our companionship with the author on the memorable journey.

Apart, then, from the need of completing the story, these later books should be read because of their literary and historical merits and because of their charming and illuminating episodes. Merely to enumerate the divers elements in the *Anabasis* would appear to be enough to convince one that it is a fascinating story and that the author has invested the narrative with a very human interest. It is what has been called "history dramatized", which Professor Lodge (*Imagination in the Study of the Classics*, Educational Review, September, 1901) has well described as "a series of scenes of greater or less prominence, on a thread of advancing narrative. Marches, sieges, battles, councils, are parts of the machinery by which the scenes are presented and the chief figures brought into view". These animated scenes take a strong hold on the youthful mind. Love of adventure is kindled, sympathy stirred, imagination awakened, and admiration evoked for the sturdy and clever sons of Greece.

We need not consider how to make the Classics interesting by introducing extraneous matter that tends to distract. This literature in itself is intensely interesting; let us not make it dry in the manner of the teacher of incredible diligence and high-mindedness of whom Mr. A. Benson writes (*Educational Review*, March, 1900): "He possessed in an almost unique degree the power of alienating the attention; he carried dullness into all he taught; and the world of knowledge as he exhibited it was like a landscape under a heavy fall of snow, all sounds dulled, all outlines merged". Let us rather imitate the Professor of Geology of whom, according to Mr. Benson, a great classical scholar said, in describing how he attended a lecture in undergraduate days, "I came away firmly convinced that I had mistaken my real bent up to that moment and that geology was the one thing worth studying".

In conclusion, the elements of interest residing in the thought, style and form of the *Anabasis* and other Classics must first be felt by the teacher and pointed out with persuasive enthusiasm. Then the student will feel their power by vital touch of the man already himself enthusiastic. This is "education by contagion", it is the "personal touch in teaching". Pupils need to be taught to observe what the teacher observes, this taste and feeling for literary quality have to be cultivated. They must learn to view

the work in perspective, to read it as it was written to be read, to visualize the scenes, to feel a speech as a speech, narrative as narrative. They must discover how this account of the most memorable exploit of its kind bears witness to the courage, versatility and endurance of the Greek character, and how historically significant the expedition is in being a prelude to conquests to follow. This, I take it, is what Mr. Hiram Corson means when he says, "The only true object of literary study is to take in the life of the work studied".

COLUMBIA UNIVERSITY.

ROSCOE GUERNSEY.

THE VOCABULARY OF HIGH SCHOOL LATIN AND HOW TO MASTER IT

The publication recently of the lists of words for Latin students in the secondary schools to learn has called attention emphatically to the importance for such students of really knowing a limited stock of Latin words. Too few such students master their vocabulary well enough for success in reading Latin; and so translation, even though one may not wish it, accompanied by a most wasteful thumbing of the dictionary, is the only process practicable in their work.

A dead language is the crystallized result of a nation's effort to secure some medium for the expression of its thought. Accordingly a modern language, in so far as literature and the art of printing have stereotyped its expressions—the King's English, for example—is as dead as Latin. We are trained to use the fully crystallized thought-units produced by English minds in the environment of English civilization. For an authoritative statement concerning these thought-units we refer men to the English dictionary, the grammar, and the rhetoric.

Now, if we have developed our own set of thought-units, that is no ground for inference that the Romans, in their environment, developed a set exactly corresponding, unit for unit, with ours. In fact, the Roman thought-units are likely to be different. And even if they were the same, environment, or context, would modify them *ad libitum*. There would be no means of telling beforehand to what use a particular thought-unit might not lend itself in case of need.

In the study of a modern science, the student deals with things visible, or audible, and so forth. In the first few years of his life, he acquires the power to appreciate aright, in the main, the significance of what he needs but to see or hear to understand. Process *n*, accordingly, with the objects of natural science as thought-units, is easier than the same process with the content of Latin words as thought-units. For instance, it would be easier to distinguish the difference between twelve and fifteen inches than between *facio* and *conficio*, and easier to distinguish sweet from salted butter than to distinguish *homo* from *vir*. In each case, we

must learn that the latter is more, and how much more.

The student of science is trained to use delicate and costly scales, microscopes, resistance coils—*instruments de précision*. The benefactor of his school pours out his wealth to supply these instruments; and since the student counts the time as spent in play, he has a 'delightful time' in watching their operation. But to scrutinize a verb, consciously determining its significance as modified by voice, mood, tense, person, number, context—that, as being work, is irksome. If he hurries superficially through his duty, or past it, he learns—poor morals. He is a shirk, because he has been studying Latin, and not science! His salvation lies in continuing the study of Latin until this process, too, passes to the sphere of unconscious habit. Then the study becomes play, and pleasurable.

At first a Latin teacher should seek to approximate scientific clearness and simplicity, and, where this is impossible, to induce the student to perform, not shirk, his duty. But just as, in introducing people to a new human acquaintance, we are at pains to pronounce the name clearly and not to cumber the introduction by a long recital of the newcomer's several traits of character, so in Latin it is not needful or expedient to tell the student at once all that a new word can be expected to do under any and all circumstances. The acquaintance will deepen with experience; but the initial necessity is for a satisfactory 'known' from which to proceed to the unknown. This 'known' is not satisfactory so long as *ibi* and *sic*, for example, or twins like *quisquis* and *quisque*, are confused.

Here lies the advantage of such word-lists as those referred to. That they should catalogue with some completeness the various facts about a Latin word may fairly be expected of them. But the student should not be expected to memorize the whole series of English equivalents as a series, but be led to form a concept of the Latin thought-unit as such, and not as imperfectly indicated by these equivalents. The Latin word, even if it be *facio*, is not several things at once, but one thing only. How about a mermaid? Do we call it a woman, when it is a fish? or the converse, perhaps? No, we call it a mermaid. Under the guidance and restraint of a discerning teacher, almost any student can be made to distinguish the cases where his conception of a word will suffice from those where it will not. Let him use his judgment and his reason as well as his memory.

The part of environment, or context, in shaping the meaning of a given word, or root, is perhaps even more patent in Greek than in Latin, for there the student can break up the word more easily into its component parts. A Latin student is taught that *bellum inferre* means to 'wage war' or 'carry on

war', indifferently; but to the radical significance of such words he is rarely brought before he reaches the graduate school. Has not the notion of elemental thought-units been under-emphasized by Latin teachers?

If one were to try in Greek to complete, from the vocabulary of a beginners' book, a word-list adequate for reading the first book of Xenophon's *Anabasis*, the total number of words, catalogued as in Professor Lodge's or Mr. Browne's lists, would approximate fourteen hundred. But this number would be greatly reduced if those derived from one primitive root were taught as one connected group. They need not all be taught at once; but the fact of connection should have its bearing also on the order and manner of teaching Latin words.

In a Vergil class, with a select word-list, five minutes each morning would suffice for reviewing a hundred familiar words daily. The working vocabulary of High School Latin could be gone over as a whole several times in the senior preparatory year; and why should this be other than a delightful exercise, comparable to visiting one's acquaintances in some former place of residence? There, too, it may chance that certain persons have partly faded from one's memory.

Finally, it contributes far more to the pleasure of a Latin student's effort that he should know imperfectly, but definitely, the meaning of a considerable number of Latin words, than that he know completely the meaning of a very few, and depend for the meaning of the rest on his described, worn, and mutilated lexicon. Let him remember above all that for what he can get his memory, assisted by his other mental faculties, to supply at once, he need not call upon his fingers and his eyes to help him to obtain.

PARSONS COLLEGE, Fairfield, Iowa G. F. HEFFELBOWER.

REVIEW

Livy, Book IX. Edited, with Introduction, Notes, etc., by W. B. Anderson. The Pitt Press Series, Cambridge University Press (1909). Pp. xxiv + 276. \$75.

This is a praiseworthy edition. In its preparation the editor has kept in mind both the Livian tyro and the advanced student or teacher. The notes are both helpful and scholarly, showing not only a careful study of the text, but also of the historical, constitutional and political problems this book presents. Special attention has been given to the poetical character of Livy's language, both in diction and in rhythm, an important study which points to the use of a metrical source of the text. The syntactical notes show careful study of the language used by Livy. In not a few cases observations on syntax are illustrated by the quota-